

*Jas Mills* A-13 part  
P618P

*The Primitive Rule of Reformation:*

Delivered in a

S E R M O N

B E F O R E

His MAJESTY at WHITEHALL,  
*Feb. 1. 1662.*

I N

Vindication of Our CHURCH  
Against the  
NOVELTIES of ROME.

B Y

Tho: Pierce, D.D.

Chaplain in Ordinary to His MAJESTY, and  
President of *Magdalen* College in *Oxon*.

*Published by His Majesties special Command.*

The Eighth Edition, more Correct then the *London*  
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O X F O R D,

Printed by *H. H.* for *Ric. Royston* Bookseller to His Sa-  
cred Majesty, and *Ric. Davis* in *Oxon*. 1663.





TO THE  
High and Mighty Monarch  
**Charles the II.**

By the Grace of God, KING of  
Great Britain, France and Ireland,  
Defender of the Faith.

Most Gracious and Dread Sovereign,



*That which never had been ex-  
pos'd unto a wittily-mista-  
king and crooked world, but  
in a dutiful submission to Your*

*Command; may at least for This, if  
for no other reason, be justly offer'd to  
Your Protection. And this is done with  
a steady, though humble confidence of*

## The Epistle Dedicatory.

\* Jud. 3.

Matth. 19. 8.

Jude. 2, 3.

*Success; because THE DEFENDER OF THE FAITH\* which was once deliver'd unto the Saints, cannot possibly chuse but be so to him, who does earnestly contend for the very same, because for no other Faith then That which was from the Beginning. If for This I have contended with as much earnestness from the Pulpit, as The Romanists from the Press do contend against it; I have not only the \* Exhortation and Authority of a Text, but the Exigence of the Time to excuse me in it.*

*Now as the Romans in the Time of the second Punick VVar, could not think of a fitter way for the driving of Hanibal out of Italy, then Scipio's marching with an Army out of Italy into Afrique, giving Hanibal a Necessity to go from Rome, for the raising of the Siege which was laid to Carthage; So could I not think of a fitter Course to dis-appoint the Pontificians in their Attempts*



## The Epistle Dedicatory.

tempts on Our Church, then thus by making it their Task to view the Infirmities of their own. To which effect I was excited to spend my self, and to be spent, (if I may speak in the phrase of our Great Apostle,) not from an arrogant Opinion of any sufficiency in my self, (who am one of the least among the Regular Sons of the Church of England;) But as relying on the sufficiency of the Cause I took in hand, & especially on the Help of the All-sufficient, who often loves to make use of the weakest Instruments, to effect the bringing down of the strongest Holds.

I suppose my Discourse, however innocent in it self, will yet be likely to meet with many, not onely learned and subtil, but restless enemies; Men of pleasant Innuations, and very plausible Snares; nay, such as are apt (where they have Power) to confute their Opponents by Fire and Faggot. But when I consider how well my Margin does lend Protection

2 Cor. 12. 19.

1 Cor. 1. 27.

2 Cor. 10. 4.

\* Eo sanè loco Hæreses sunt, ut non tam arte & Industriâ, quàm Alexandri gladio, earum Gordius Nodus dissolvi posse, quasiq; Hercules clavâ ferientis, quàm Apollinis Lyrâ mitigandæ videantur, Stapleton. in Epist. Dedic. operis de Justif. sub finem.

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## The Epistle Dedicatory.

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on to my Text, (for I reckon that my Citations, which I could not with Prudence represent out of a Pulpit, are the usefullest part of my whole Performance, because the Evidence and VVarrant of all the rest;) I cannot fearfully apprehend, what VVit or Language (or ill us'd Learning) can do against it, so far forth as it is arm'd with Notoriety of Fact in its Vindication; and bath the published Confessions of those their Ablest Hyperaspistæ, who cannot certainly by them of their own perswasion, with honor, or safety, be contradicted.

If they are guilty in their VVritings, it is rather their own, then their Readers Fault; Nor is it their Readers, but Their misfortune, if they are found So to be by their own Concessions Nor can they rationally be angry at their Reader's Necessity to believe them; especially when they write with so becoming a proof of Impartiality, as that by which they

## The Epistle Dedicatory.

*they asperse and accuse Themselves. If it finally shall appear, They are \* condemn'd out of their mouthes, (as Goliath's Head was cut off by David, not with David's, but with Goliath's own Sword,) and that I am not so severe in taking Notice of their Confessions, as They have been unto Themselves in the Printing of them, (for I cannot be said to have revealed any secrets, by meerly shewing before the Sun, what They have sent into the Light,) I think, however They may have Appetite, They cannot have Reason to complain.*

\* Luke 19. 22.

1 Sam. 17. 51.

*I have intreated of many Subjects within the Compass of an hour, on each of which it would be easie to spend a year. But I have spoken most at large of the Supremacy of the Pope; as well because it is a Point wherein the Honor and Safety of Your Majesties Dominions are most concern'd, as because it is the chief,*  
*if*

## The Epistle Dedicatory.

¶ Etenim de quâ re agitur cum de Primatu Pontificis agitur? brevissimè dicam, de Summâ rei Christianæ, id enim queritur, de beatæ Ecclesiæ diutius consistere, an verò dissolvi, & concidere. Bellarm. in Pref. ad libros de Rom. Pontif.

*if not only Hinge, (I have \* Bellarmine's assertion for what I say,) on which does hang the whole stress of the Papal Fabrick.*

*If herein, as I have obey'd, I shall also be found to have serv'd Your Majesty, The sole Discharge of my Duty will be abundantly my Reward; because I am not more by Conscience and Obligations of Gratitude, then by the Voluntary Bent and Inclinations of my Soul,*

Your Majesties most devoted and most Dutiful  
Subject and Chaplain,

THOMAS PIERCE.



MATTH. XIX. 8.

'Αν' ἀρχῆς ἦ ἡ γάμος ὅντα.

*But from the beginning it was not so.*



Here are but very few things either so little, or so great, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer credit of their *Antiquity*.

First for *Art*; Any part of *Philosophy* penn'd by *Hermes Trismegistus*, any Script of *Geography* bearing the name of *Anaximander*, any *Musical Composition* sung by *Amphion* to his *Harp*, any piece of the *Mathematicks* said to be writ by *Zoroastres*, any Relique of *Carved worke* from inspir'd *Bezaleel*, or any remnant of *Embroidery* from the *Theopneust* *Aboliab*, would at least for the honor of being reckon'd to be the first, be also reckon'd to be the best of any *Antiquarie's Keimelia*.

Exod. 35. 30; 34.

And as it is in the Things of *Art*, so is it also in those of *Nature*. How do the *Gentlemen* of *Venice* delight themselves in their *Antiquity*? and yet travel for their *Original* no farther back then the *ſiege* of *Troy*: whereas the *Arcadians* derive their *Pedigree* even from *Jupiter* and *Calisto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Ægypt* (in the Judgment of \* *Diodorus* the *Siceleote*) hath better pretensions then any other, yet the *Barbarians* as well as *Greeks* have ſtill affected a *Primogeniture*. Nay ſo far has this *Ambition* transported ſome, that they will needs have been begun from *before* the *Protoplaſt*, as it were *itching* to be as old as the *Julian period*, 764 years before the beginning of the *World*. Thus *Antiquity* hath been courted in *Art* and *Nature*.

I f in the third place we come to *Politie*, we ſhall find *Customs* gaining *Reverence* from the ſole merit of their *Duration*. And as a *Custom* by meer *Continuance* does wear it ſelf into a *Law*; ſo the more aged a *Law* is grown, the leſs 'tis liable to a *Repeal*; by how much the more it is *ſtricken* in years, by ſo much the leſs it is *decrepit*: And that for this reaſon, be-  
 cauſe the longer it endures, the more it inclines to its perfection; that is to ſay, its *immortality*.

\* Πλεὶς γὰρ τῶν Ἑλλήνων ἀρχαίωσιν τὸ ἔμμενον ἀμφοτέρωθεν. Ἐλλὰ καὶ πολλοὶ καὶ βασιλέων ἐαυτοὺς αὐτοχρόνους καὶ πρώτους καὶ ἀνθρώπων λέγουσι. *Diodor. Sic. lib. I. p. 9.*



Last of all for Religion, the Case is clear out of Tertullian. *Id verius quod prius, id prius quod ab initio.* That Religion was the truest, which was the first; and that the first which was from the beginning. And as He against Marcion, so Justin Martyr against the Grecians, did prove the Divinity of the Pentateuch from the Antiquity of its Writer. The Jewes enjoy'd the first Lawgiver by the Confession of the Gentiles. Moses preached the God of Abraham, whilst Thales Milesius was yet unborn. Nor was it a thing to be imagin'd, that God should suffer the Devil to have a Chappel in the world, before himself had any Church. And thence \* Vincenzius Lirinensis, to prove the Truth of any Doctrine, or the Legality of a Practice, does argue the Case from a Threesfold Topick; The Universality, the consent, and the Antiquity of a Tradition.

Tertul. adversus Marcion. l. 4. c. 5.

† Πάλλω ἀποσβύτω.  
τὸ γινώσκω ὁ ἀπο-  
τὸ νόμου ἀδελφῶν.  
ἀπὸ Μωϋσῆ, οἱ  
ἀλλοῖσι νόμοι αἱ  
ἐκείνων ἱστορίαι.

Just. Mart. ἐν παρρη-  
σίᾳ: Ἐκείν. p. 7.

\* Id tenemus quod  
ubique, quod semper,  
quod ab omnibus cre-  
ditum est: quod ita de-  
mum fit, si sequamur  
universalitatem, Antici-  
quitatem, Consensu-  
nem. Vinc. Lir. adv.  
Hxc. c. 3.

Which Rule if we apply unto the scope of this Text, as it stands in relation unto the context, we shall have more to say for it then for most Constitutions, divine, or humane. For That of Marriage is almost as old as Nature. There was no sooner one man, but God divided him into two; And then no sooner were there two, but he united them into one. This is That sacred Institution which was made with Mankind in a state of Innocence; the very Ground and Foundation of all both sacred and

Matth. 5. 31, 32.

civil Government. It was by sending back the *Pharisees* to the most venerable *Antiquity*, that our Lord here asserted the *Law* of wedlock, against the old *Custom* of their *Divorce*. Whilst they had made themselves drunk with their muddy streams, He directed them to the *Fountain*, to drink themselves into sobriety. They insisted altogether on the *Mosaical Dispensation*, But He endeavour'd to reform them by the most *Primitive Institution*. They alledged a *Custom*, but He a *Law*. They a *Permission*, and that from *Moses*; But He a *Precept*, and that from *God*. They did reckon from *as far off*, But not, as He, from the *Beginning*.

\* Verse 7.

In that one Question of the *Pharisees*, \* *Why* did *Moses* command us to give her a writing of *Divorce*, and to put her away? they put a *Fallacy* upon *Christ*, call'd *Plurium Interrogationum*. For *Moses* onely permitted them to put her away; but commanded them (if they did) to give her a writing of *Divorce*. And accordingly their *Fallacy* is detected by *Christ* in his Answer to them. *Moses* (did not command, but merely) \* suffer'd you in your Custom of making unjustifiable *Divorcements*. *Emendat*, he permitted, that is to say, he did not punish it; not allowing it as good, but winking at it as the lesser of two great evils. He suffer'd it to be safe in *foro Soli*, could not secure you from the Guile.

\* Verse 8.



*Guilt*, for which you must answer in foro Po-  
li. And why did he suffer what he could not  
approve? Not for the *softness* of your heads;  
which made you ignorant of your Duties; but  
for the *hardness* of your hearts, which made you  
resolute not to do them: you were so barba-  
rous and brutish upon every slight Cause, (or  
Occasion rather,) that if you might not put her  
away, you would use her worse. You would  
many times beat, and sometimes murder, some-  
times bury her alive, by bringing another into  
her Bed. So that the Liberty of Divorce, how-  
ever a poison in it self, was (through the hard-  
ness of your hearts) permitted to you for an An-  
tidote: But from the beginning it was not so.  
And you must put a wide difference betwixt  
an Indulgence of man, and a Law of God. To  
state the controversie aright, you must com-  
pare the first Precept with your customary Pra-  
ctice, not reckoning as far as from Moses onely,  
but as far as from Adam too; you must not one-  
ly look forward from the year of the Creation  
2400. but backward from thence unto the  
year of the Creation. The way to understand  
the Husbands Duty towards the Wife, (and  
so to reform, as not to innovate,) is to consider  
the words of God when he made the Wife out  
of the Husband. For \* *He that made them at*  
*the*

\* Gen. i. 27.  
Matth. 19. 4.

† Gen. 2. 24.  
Matth. 19. 5.

the beginning made them Male and Female, and said, † For this cause shall a man leave Father, and Mother, and shall cleave unto his Wife, and they twain shall be one Flesh. What therefore God hath joyn'd together, let no man put asunder. The Antecedent Command was from God the Father; the command in the sequel from God the Son. And though the Practice of the Jews had been contrariant to them both, by a Prescription almost as old as two thousand years; yet as old as it was, 'twas but an overgrown Innovation. For *αὐτὴ ἡ ἀρχὴ καὶ ἡ ἀνάστασις*, from the beginning it was not so.

Thus our Saviour being sent to Reform the Jews, made known the Rule of his Reformation. And the Lesson which it affords us is (in my poor judgment) of great Importance. For when the Doctrine or Discipline of our Church established here in England shall be attempted by the Corruptions of Modern\* Pharisees, who shall assert against us (as these here did against our Saviour) either their forreign Superstitions, (to say no worse) or their domestick Profanations, (to say no more,) we cannot better deal with them, then as our Saviour here dealt with the ancient Pharisees, that is, we cannot better put them to shame & silence, then by demonstrating the Novelty and base extraction of their Pretensions, whilst

\* Romana Ecclesia se non tam matrem exhibet aliis quam Novercam. Sedent in cā Scribæ & Pharisei, &c. Johan. Sarisburiensis (ad Papam Hadrianum 4.) in Polycratic. l. 6. c. 24.

whilst we evince at the same instant the Sacred Antiquity of our own. When they obtrude their Revelations, or teach for Doctrines of God the meer commandments of men, we must ask them every one, how they read in the beginning. We may not draw out of their Ditches, be the Currents never so long, whilst we have waters of our own of a nobler Taste, which we can easily trace back to the crystal Spring.

And first of all it concernes us to make the Emphasis, which our Ancient of dayes thought fit to put on the Beginning, that no inferior Antiquity may be in danger to deceive us. For there is hardly any Heresie or Usurpation in the Church, which may not truly pretend to some great Antiquity, though not so old as the Old man, much lesse as the Old Serpent. <sup>a</sup> The Disciplinarians may fetch theirs from as far as the Heretick Aetius; who wanting merit to advance him from a Presbyter to a Bishop, wanted not arrogance and envy to lessen the Bishop into a Presbyter. But His Antiquity is a Junior, as well to that of the Anabaptists, as to that of the Socinians. For the <sup>b</sup> Anabaptists may boast they are as old as Agrippinus, and the <sup>c</sup> Socinians as Sabellius. The <sup>d</sup> Solidians and Antinomians are come as far as from Eunomius. The <sup>e</sup> Ranters from Carpocrates. The <sup>f</sup> Millenaries from Papus. The Irre-

(a) Epiph. Har. 7. 6. p. 904. Tom. 1. Ed. 2. 1704.

(b) August. contra Doct. nat. Tom. 7. l. 2. p. 396. Edit. Basil.

(c) Epiph. Har. 6. 2. p. 513.

(d) August. Tom. 6. Har. 74. p. 23.

(e) Iren. lib. 1. c. 24. p. 79. Excus. 1570.

(f) Euseb. l. 3. c. 33. p. 80. Calm. Almon. 1612.

(g) Iren. l. 1. c. 10.  
pag. 48, &c.  
Epiph. Har. 66. pag.  
617.

specific (&) Reprobatarians from Simon Magus and the Manichees. The Pontificians (like the Mahumetans) have such a Rhapsody of Religion, a Religion so compounded of several Errors and Corruptions, (which yet are blended with many Doctrines most sound and Orthodox,) that to find out the age of their severall Ingredients, it will be necessary to rake into several times too.

THE great Palladium of the Conclave, the famous point of *Infallibility* (which if you take away from them, down goes their *Troy*, it being absolutely impossible that the learned Members of such a Church should glibly swallow so many Errors, unless by swallowing this first, That *she cannot erre*;) I say, the point of *Infallibility* (which is a very old Article of their very new Creed, a Creed not perfected by its Composers until the Council at Trent,) we cannot better derive then from the Scholars of (a) *Marcus in Irenaeus*, or from the *Gnosticks* in (b) *Epiphanius*. They had their Purgatory from (c) *Origen*, (one of the best indeed in one kind, but in another one of the worst of our ancient Writers, not onely an *Heretick*, but an *Heresiarcha*,) or at the farthest from *Tertullian*, who had it from no better Au-

(a) Iren. *Advers.*  
*Haer.* l. 1. c. 9. p. 44.  
&c.

(b) — Καὶ Χριστὸν  
τὸν ἡμεῖς καταλόγον  
τα, καὶ δείξαντα τοῖς  
ἀνθρώποις ταύτην  
τὴν γνώσιν, Epiph.  
(*Tom.* 1 l. 1. *Har.* 26.  
p. 91. Ὡς δὲ οὐκ  
ἐγνώσκει, ὡς δὲ οὐκ  
ἐγνώσκει, καὶ τα-  
ύτην οὐκ οἶσιν, ἡ  
ὁ πῶς. Idem. *ibid.*  
*Har.* 27. p. 102.

(c) Note, That *Bellarmin* having boasted,  
(*Lib.* 1. de Purgatorio,  
c. 15.) That all the  
Antients, both Greek  
and Latine, from the very time of the Apostles, did constantly affirm the doctrine of Purgatory, could not give an older instance, then in *Origen* and *Tertullian*, (*ibid.* c. 2. & 7. & 10.) but by recourse unto the *Heathens*. (*ib.* c. 11.)

and Latine, from the very time of the Apostles, did constantly affirm the doctrine of Purgatory, could not give an older instance, then in *Origen* and *Tertullian*, (*ibid.* c. 2. & 7. & 10.) but by recourse unto the *Heathens*. (*ib.* c. 11.)

thour then the (d) *Arch-Heretick Montanus*. Nor does *Bellarmino* mend the matter, by deriving it as far as from *Virgil's Æneid*, and from *Tully* in his Tale of the *Dream of Scipio*, and farther yet from *Plato's Gorgias*, unless he thinks that an *Heathen* is any whit fitter then an *Heretick*, to give Advantage to a point of the *Roman Faith*. Their Denial of *Marriage* to all that enter into the *Priesthood*, is dated by themselves but from Pope (e) *Calixtus*. Their (f) *Transubstantiation* is from the *Lateran Council*. Their (g) *Half-Communion* is no older then since the times of *Aquinas*, unless they will own it from the *Manichees*, to give it the credit of more *Antiquity*. Their publick praying before the people in an unknown *Tongue*, may be fetcht indeed as far as from *Gregory the Great*. Their *Invocation of Saints departed* is no doubt an aged Error, though not so aged as they would have it for the gaining of honour to the *Invention*; because *St. Austin* does (h) deny it to have been in his daies. And (not to be endless in the beginning of such a limited *Discourse*, as must not presume to exceed an hour, though in so fruitful a field of matter, 'tis very difficult not to

(d) Hoc etiam *Pavus* cletus (i.e. *Montanus*) frequentissime commendavit, &c. *Text. de Animâ, cap. ult.*

See *Bellarmino* contra traditæ by the Romanists themselves. E. G. *Roffens. contr. Lutherum, Art. 18.* Polydor. *Virg. Inv. Rer. lib. 2. c. 1. p. 84.* Edit. *Basil. 1521.* Suarez in *Aquin. par. 3. q. 59. art. 6. scilicet. 1. p. 1159.*

Thomas ex *Albiis* East-Saxonum de Medio *Asimatum* statu, per totum libr. *Speculationum Dementis. 9. p. 369, 370, 371.*

(e) *Liquet item, in orientali & occidentali Ecclesiâ, usque ad tempus prohibitionis à Calixto factæ, Sacerdotum conjugia licita fuisse.* Maximil. 2. apud *Thuan. l. 36. p. 305. 306.*

(f) *Ante Lateranense Concilium Transubstantiatio non fuit dogma Fidei.* Scot. in 4. Sent. Dist. 11. q. 3.

(g) *Negare non possumus, etiam in Ecclesiâ Latinâ fuisse usum utriusque Speciei, & usque ad tempora S. Thomæ durasse.* Vasq. in 3. Disp. 216. c. 2. n. 38.

(h) *Suo loco & ordine homines Dei nominantur, non tamen à Sacerdote qui sacrificat invocantur.* August. de *Civitate Dei l. 22. c. 10.*

(1) Photus irritus Cy-  
riaco Episcopo Constan-  
tinopolitano, adjudica-  
vit Titulum Occu-  
pationis Pontifici Ro-  
mano. foli. Baronius  
ad A. C. 606.

be endlesse;) <sup>1</sup> The *Univerſall Superintendency* or *Supremacy* of the *Pope* hath been a viſible *uſurpation* ever ſince *Boniface* the Third. And ſo our *Adverſaries* of *Rome* have more to plead for Their *Errours* then all the *reſt*, becauſe the *reſt* were but as *Muſhrooms* in their ſeverall times, ſoon ſtaring up, and as ſoon cut down; whereas the *Errours* of *Rome* do enjoy the pretence of *Duration* too.

But touching each of thoſe *Errours*, (I mean the *Errors* of their *Practice*, as well as *Judgment*;) we can ſay with our *Saviour* in his preſent *Correption* of the *Phariſees*, (whoſe *Error* was older and more authentick than is by *Moses* his *permiſſion* had more appearance of *Authority*, and more to be pleaded in its *excuse*, then thoſe we find in the *Church* of *Rome*;) that from the *beginning* it was not ſo; and we care not whence they come, unleſſe they come from the *Beginning*.

Indeed in matters of meer *Indifference* which are brought into the *Government* or outward *Discipline* of the *Church*, every *Church* has the *Liberty* to make her own *Conſtitutions* not asking leave of her *Sisters*, much leſs her *Children*; onely they muſt not be repared as things without which there is no *Salvation*, nor be obtruded upon the *People* amongſt the *Articles* of their *Faith*. We are to look upon



nothing so, but as it comes to us from the Beginning.

And this has ever been the Rule (I mean the warrantable Rule) whereby to improve or reform a Church. When *Esdra*s was intent on the re-building of the Temple, he sent not to *Ephesus*, much less to *Rome*; he did not imitate *Diana's Temple*, nor enquire into the Rituals of *Numa Pompilius*; but had recourse for a Temple, to that of *Solomon*, and for a Ritual, to that of *Moses*, as having both been prescribed by God himself. And yet we know the Prophet *Haggai* made the people steep their Joy in a shower of Tears, by representing how much the Copy had fallen short of the Original. The holy Prophets in the Old Testament, shewing the way to a Reformation, advis'd the Princes and the people to aske after the old paths, and walk therein, as being the onely good way for the finding of rest unto their soules, Jer. 6. 16. The Prophet *Isaiah* sought to regulate what was amiss amongst the *Jewes*, by bidding them have recourse unto the Law and the Testimony: should not a people seek unto their God? If any speak not according to this word, it is because there is no light in them. Isa. 8. 19, 20. And accordingly their Kings, who took a care to reform abuses, are in this solemn style commended for it, That they walked in the wayes of their

*Father David; that is, reform'd what was amisse by what had been from the Beginning. So St. Paul in the New Testament, setting right what was crooked about the Supper of the Lord in the Church of Corinth, laid his line to that Rule which he was sure he had receiv'd from the Lord Himselfe, 1 Cor. 11. 23. And thus our Saviour in my Text, finding the Pharisees very fond of a vicious practice, which supported it selfe by an old Tradition, and had something of Moses to give it countenance in the world, (though indeed no more then a bare permission,) could not think of a better way to make them sensible of their Error, (and such an Error as was their Sin too,) then by shewing them the great and important difference betwixt an old, and a Primitive Custome; and that however their breach of Wedlock had been without check from the daies of yore, yet 'twas for this to be reform'd, that 'twas not so from the Beginning.*

*In a most dutifull conformity to which example, our Reformers here in England (of happy memory) having discover'd in every part of the Church of Rome, not onely horrible Corruptions in point of Practice, but hideous Errors in point of Doctrine, and that in matters of Faith too, (as I shall find an occasion to shew anon;) and ha-*



ving found by what degrees the severall Errors and Corruptions were sily brought into the Church, as well as the severall times and seasons wherein the Novelcies received their birth and breeding; and presently after taking notice, that in the Council of Trent the Roman Partisans were not afraid to make a New Articles of Faith, whilst the Sacrifice of the Mass, the Doctrine of Purgatory, the Innovation of Saints, the Worship of Images, and the like, were commanded to be embraced under pain of damnation, (as it were in contempt of the Apostles denuntiation, Gal. 1. 8. by which that practice of those Conspirators made them liable to a curse;) and farther yet, that in the Canon of the Fourth Session of that Council, the Roman Church was made to differ as well from her ancient and purer self, as from all other churches besides her selfe, in that there were many meerly humane (I do not say profane) Writings, and many unwritten Traditions also, not only decreed to be of equal Authority with the Scriptures, but with the addition of an \* Anathema to all that should not so receive them: This (I say) being consider'd and laid to heart by our Reformers, (by our Kings, and our Clergy, and Laity too, met together in their greatest both Ecclesiastical and Civil councils,) they did not consult with flesh and blood,

(a) Vide Concil. Trident. Sess. 13. Can. 23, Sess. 21. Can. 1, 2, 3, Sess. 22. Can. 3, 5, 6, 8, 9. Sess. 23. Can. 1, 4, 5, 6, 8, 9. Sess. 25. &c. quam confer cum Bulla Pii Quarti. Edit. Bin, p. 444. Tom. 9.

(b) Nec non ipsas Traditiones, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à Spiritu Sancto dictatas, pari pietatis affectu ac reverentiâ suscipit ac veneratur (hæc Sancta Synodus.) Trident. Conc Sess. 4. sub Paulo 3. Bin. Tom. 9. p. 354.

\* Siquis libros ipsos integros, — pro sacris & Canonicis non suscepit, & Traditiones prædictas sciens contempserit, Anathema sit. ibid.

or expect the Court of Rome should become their *Physician*, which was indeed their *great Disease*; but having recourse unto the *Scriptures* and *Primitive Fathers* of the Church, they consulted those *Oracles* how things stood from the *Beginning*: and only separating from Them, whom they found to have been *Separatists* from the *primitive Church*, they therefore made a *Secession*, that they might not partake of the *Romane Schism*. And whilst they made a *Secession* for fear of *Schism*; (which by no other practice could be avoided,) they studiously kept to the *Golden mean*; neither destroying the *Body* out of hatred to the *ulcers* with which 'twas spread, nor yet retaining any *Ulcer* in a passionate dotage upon the *Body*.

One remarkable *Infirmity* it is obvious to observe in the *Popish Writers*: they ever complain we have left their Church; but never shew us that *Iota*, as to which we have left the *Word of God*, or the *Apostles*, or the yet *uncorrupted* and *primitive Church*, or the *Four first Generall Councils*. We are so zealous for *Antiquity*, (provided it be but *antique enough*,) that we never have despised a *meer Tradition*, which we could track by sure *footsteps* from as far as the times of the *purest Christians*. But this is still their *childish fallacy*, (be it spoken to the shame of their greatest *Giants in Dispute*, who

Still vouchsafe to be guilty of it,) that they confidently shut up the Church in Rome, as their Seniors the Donatists once did in Africk; and please to call it the Catholick Church, not formally, but causally, (saith Cardinal Peron,) be cause forsooth that particular doth infuse universality into all other Churches besides it self: The learned Cardinal forgetting, (which is often the effect of his very good memory) that the preaching of Christ was to begin at Jerusalem. So it was in the Prophecie, (Isa. 2. 3. Mic. 4. 2.) and so in the completion, (Luke 24. 47.) Nor was it Rome, but Antioch, in which the Disciples were first call'd Christians, (Act. 11. 26.) At<sup>b</sup> Antioch therefore there was a Church, before St. Peter went thence to Rome. Nay 'tis expressly affirm'd by (c) Gildas, (an Author very much revered by the Romanists themselves,) that Christianity was in Britain in the latter time of Tiberius Caesar; some while after whose death, 'tis known that St. Peter remained in Jewry. So that Rome which pretends to be a Mother, can be no more at the best then a Sister-Church, and not the eldest Sister neither.

Neglecting therefore the pretended Universality of the Roman (that is to say, of a particular) Church; let us compare her Innovations with what we find from the Beginning.

(a) Μηνυα'ωσαν  
 (b) Τὸ ἐκκλησιαστικόν  
 (c) Tempore ut scimus  
 summo Tiberii Caesaris  
 absque ulla impedimen-  
 to radios suos pri-  
 mum indulget, id est  
 præcepta sua, Christus.  
 Gildas in Epist. de  
 Excid. Brit. Sect. 6.

For *this* I take to be the *fittest* and the most *profitable Use*, that we can make of the subject we have in hand:

And first, consider we the *Supremacy* or *Universal Pastorship* of her *Popes*: which is indeed a very *old*, and somewhat a *prosperous Usurpation*; an *Usurpation* which took its rise from more then a *thousand* years ago. But then, besides that it was *sold* by the Emperour

(a) De Phoca calius est dictum, Χελερα ἐχ  
 νοεν αρες ἡ χαλ-  
 ας ἡ κατωτέρων ἐς  
 τῆ πάλαι, &c. Cedre-  
 nus, p. 334.

(b) Ονομάθη, αἰμο-  
 χαρής, ἀστυμαθής,  
 θνωδής ἡ τεσπρω-  
 ς, ἀπειρκός, Idem.  
 p. 332.

(c) Phocas iratus Cy-  
 riaco, Episcopo Con-  
 stant. nopolitano ad-  
 iudicavit Titulum  
 Occumenici Pontifici  
 Romano. Baron. Annal.  
 ad A. Ch. 606.

(d) Johannes Const-  
 antinopolitanus sese hinc  
 efferens, se ubique Oc-  
 cumenicum Patriar.  
 eham nominavit, Idem  
 ad A. C. 595.

(a) *Phocas*, at once an (b) *Heretick* and a *Regi-  
 cide*, the Devillish Murderer of *Mauritius*,  
 (who was the Εἰκὼν Βασιλική, the *Royal Image* or  
*Type* of our late *Royal Martyr* of *Sacred Me-  
 mory*;) I say, besides that it was *sold* by the  
 most execrable *Phocas*, that is to say, by the  
*greatest Villain in the world*, excepting *Cromwell*  
 and *Pontius Pilate*; and besides that it was  
*sold* to ambitious *Boniface* the Third, whose  
 vile compliance with that *Phocas* was the *bribe*  
 or *price* with which he *bought* it: and besides  
 that it was done, not out of *reverence* to the  
*Pope*, but in (c) *displeasure* to *Cyriacus* of *Con-  
 stantinople*, who (from *Fohn* (d) his Predeces-  
 sor) usurpt the Title of *Universal* before  
 any *Pope* had pretended to it: I say, besides, or  
 without all this, it is sufficient for us to say,  
 what our Saviour here said to the ancient Pha-  
 risees, *That from the beginning it was not so*. For  
 looking back to the *Beginning*, we find *The*

Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apostles of the Lamb. (Rev. 21. 14.) Paul was equal at least to Peter, when he withstood him to the face, and rebuked him in publick for his Dissimulation. (Gal. 2. 11, 12, 13, 14.) Nay St. Peter himself, (as well as James and John, who were his Peers,) although he seem'd to be a Pillar, yet perceiving the Grace that was given to Paul, gave to Barnabas and Paul the right hand of Fellowship. (Gal. 2. 9.) And reason good: For St. Peter was but one of the many Apostles of the Jewes, whereas St. Paul was much more, the great Apostle of the Gentiles, to whom the Jewes were no more then as a River to an Ocean. Saint Peter was commanded not to fleece, but to feed the flock: Nor was it ever once known that he did lord it over God's heritage, which himself had so strictly forbid to others, 1 Pet. 5. 3. Indeed a primacy of Order may very easily be allow'd to the See of Rome: But for any one Bishop to affect over his Brethren a supremacy of Power and Jurisdiction, is a most impudent opposition both to the Letter and to the Sense of our Saviour's precept, (Mark 10. 42, 43, 44.) Ye know, that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: But whosoever will

\* John 21. 15, 16, 17.

(4) Cyprianus ait pariter omnes inter se fuisse potestate Apostolos, atque hoc idem fuisse alios quod Petrus fuit. Tractat. 3. de Simplicitate Prælatorum, (Edit. Colon. 1544.) p. 135.

(b) Si Auctoritas que-  
ritur, Orbis major est  
urbis: ubiqueque fuerit  
Episcopus, five Roma,  
five Eugubii, five  
Constantinopolis, five  
Rhegi, five Alexan-  
dria, five Tanti, e-  
jusdem Metis, ejus-  
dem est & Sacerdotii.  
Potentia Divitiarum,  
& Pauperatis Humi-  
litas vel sublimiorem  
vel inferiorem Episco-  
pum nou facit. Ceterum  
omnes Aposto-  
lorum Successores sunt  
Hieron. in Epist. ad  
Evagrium, (ex Edit.  
Basil. 1565.), p. 329.  
five ex Edit. Paris.  
1533 Tom. II. p. 117.

(c) Τα ἀρχιεπισκοπία καθεστῶτα τὰ ἐν Ἀργυρῶν, καὶ Μούσῃ, καὶ Πενταπόλει, ὡς τὸ ἐν Ἀλεξανδρίᾳ Ἐπισκοπῶσι πάντων τούτων ἔχεν τὸ ἔξωθεν ἐκείνου καὶ τοῦ ἐν τῇ Ρώμῃ Ἐπισκοπῶν τῶν σωτηρίας ἔστιν. ὁμοίως καὶ καὶ καὶ Ἀντιόχειαν καὶ τὸ ἄλλως παρχίας, τὰ ὡς ἐκείνη παρχίας τὸ Ἐκκλησίαν, Concil. Nice. Can. 6. Ἐπειδὴ σωθῆναι κατέστηκε καὶ τὰ ἑσθλὰ ἀρχιεπισκοπία, ὡς τὸ ἐν Ἀλβία Ἐπισκοπῶν πιαδὶ, ἔχεται τὸ ἀποκρίθαι τὸ πιαδὶ, καὶ μεταπολεως σαροῦν τὸ δικὴν ἀξίωμα. Ibid. Can. 7. Πρεσβῆτα quae Antiochene Ecclesiae servari his Canonibus precipiuntur, eō pertinent, (inquit Iustellus) quia Episcopos Antiochenos servaverunt Metropolitanis omnibus in Orientali Diacepsi. Nihil Juris illi attributum in ceteros Metropolitanos, praeter Honorem Ordinis, non autem ut Metropolitanis omnes Diaecesos Orientis ab eis iure singulari ordinarerentur, ut Innocentius primi Epistola ad Alexandr. Episcopum asserere videtur, contra mentem Synodi Nicenae. Justell. p. 7. ex Edit. Gulielmi Voelli, A. D. 1661. (d) Τὸς ὑπὸ Διοκλήσιν Ἐπισκοπῶν, καὶ ὑπορεῖς Ἐκκλησίας καὶ ὅπιναν, καὶ δὲ συγχέει τὸς Ἐκκλησίας, ὡς καὶ τὸς καθεστῶν, καὶ ὡς Ἀλεξανδρίαν Ἐπισκοπῶν τὰ ἐν Ἀργυρῶν μόνον διοκοῦνται τὸς καὶ ἄλλας Ἐπισκοπῶν τὴν ἀνατολὴν μόνον διοκίαν, (καὶ τὸς καθεστῶν τὸν ἐν τοῖς καθεστῶν κατὰ Νικαίαν Πρεσβῆτον τῇ Ἀντιόχειαν Ἐκκλησία) καὶ τὸς Ἀσιατὶς Διοκλήσιν Ἐπισκοπῶν, τὰ καὶ τὴν Ἀσιατὴν μόνον διοκοῦνται, &c. Concil. Constantinop. Oecumen. 2. Can. 2. Quid hic Canon sibi velit per [καταπολεως τὸν Πρεσβῆτον τῇ Ἀντιόχειαν Ἐκκλησία] Justellus explicat paulo superius ad Can. Conc. Nic. 6. nihil Juris nimirum Antiocheno attributandum in ceteros Metropolitanos, praeter Ordinem Honoris.



excepted,) that they presume not to meddle in any Diocese but their own. And the chiefe Primacies of Order were granted to Rome and to Constantinople, not for their having been the Sees of such or such an Apostle, but for being the two Seats of the two great Empires. Witness the famous Canon of the General Council at Chalcedon, & decreeing to the Bishop of Constantinople an equality of Priviledges with the Bishop of Rome; not for any other reason, then its having the good hap to be one of the two Imperial Cities. Nay, no longer ago before Boniface the Third, (who was the first Bishop of Rome that usurp'd the Title of Universal,) I say, no longer before Him then his next immediate Predecessor Pope Gregory the Great (for I reckon Sabinian was but a Cypher,) the horrible Pride of succeeding Popes was stigmatiz'd by a Prolepsis; by way (not of Prophecy but) of Anticipation. For Gregory writing to Mauritius the then reigning Emperour (and that in very many Epistles,) touching the name of Universal, which the Bishop of Constantinople had vainly taken unto himselfe, calls it a wicked and profane and blasphemous Title; a Title importing, that the times of Antichrist were at hand; (little thinking that

(c) Confer Justinian, Novel. Constit. 121. cap. 2. cum Canone 3. Concilii Constant.

(f) καὶ ὁ τῷ Ἐπισκοπῇ τῇ πρωτεύουσας Ρώμης, διὰ τὴν βασιλείαν καὶ οὐκ ἕνεκα τοῦ ἐκείνου, οἱ πατέρες ἐκείνης ἐποθέσαντες τὴν πρεσβείαν. Et paulo post... τῇ πρ. πρεσβείαν... ἀπένειμαν τῷ τῇ Ρώμης ἀγιοτάτω Ἐπισκοπῇ, ἀλλ' ὅπως κρίναντες, καὶ βασιλείαν καὶ συγκλήτου πνευματικῶν πόλιν, καὶ ἵσαν ἀποκατεσκευασμένην τῇ πρωτεύουσας κασιγμένης Ρώμης, καὶ ἐν τοῖς Ἐκκλησιαστικαῖς αἵς ἐκείνῃ μαγαλιωμένης περιγυασι, &c. Concil. Chalced. Can. penult.

(g) Quis est iste qui contra Statuta Evangelica, contra Canonum Decreta, novum sibi usurpare nomen praesumit? — Novis & profanis vocabulis gloriaatur.

--- Absit à cordibus

Christianorum nomen illud Blasphemix. Greg. Mag. Epist. 32. ad Mauritium Augustum. (h) Sed in hac eius superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur? Idem ad eundem in Epist. 34.

Pope Boniface would presently after his decease usurp the same, and prove the Pope to be *Antichrist* by the *Confession* of a Pope.) He farther disputed against the Title by an Argument leading *ad absurdum*; <sup>i</sup> That if any one Bishop were *Universal*, there would by consequence be a *failing* of the *Universal Church*, upon the *failing* of such a Bishop. An Argument, *ad homines*, not easily to be answer'd, whatsoever Infirmary it may labour with in it selfe. And such an Argument is That, which we bring against the Pope's pretended *Headship*. For if the Pope is the *Head* of the *Catholic Church*, then the *Catholic Church* must be the *Body* of the Pope, because the *Head* and the *Body* are the *Relative* and *Correlative*; and being *such*, they are *convertibile in obliquo*: And then it followes unavoidably, That when there is *no Pope* at all, (which is very often,) the *Catholic Church* hath then *no Head*; and when there are *many Popes* at once, (which hath been sometimes the case,) then the *Catholic Church* must have at once *many Heads*; and when the Pope is *Heretical*, (as by the *confession* of the *Papists* he now and then is,) the *Catholic Church* hath *such a Head* as makes her deserve to be *beheaded*. <sup>k</sup> That Popes have

(i) Si illud nomen in Ecclesiâ sibi quisquam arripuit, quod apud bonorum omnium iudicium fuit, Universa ergo Ecclesia (quod obstit) à statu suo corruit, quanto is qui appellatur Universalis cadit. Idem. ad Eund. Epist. 32.

Universalis autem nec etiam Romanus Pontifex appellatur, faciente Papâ Pelagio secundo, apud Gratian Decretal. p. 1. dist. 99. cap. 4.

Quis autem illud pro indignitate rei supe- rat, quod novam quam indebitamque Potentiam tibi usurpando arrogas, &c.

Ita Papam alloquuntur Episcopi Germanici apud Goldast. Tom. 1. p. 47.

(k) Multi Pontifices Romani errarunt; sicut Marcellinus, qui Idolis sacrificavit; et Liberius Papa, qui Arianis consensit; & Anastasius secundus propter Hæresin Gremena reudatus fuit ab Ecclesiâ: & alii etiam plurimi contra catholicam fidem temeraverunt; ut Joannes

vigesimus secundus, qui asseruit, quod filius Dei sit Major Patre & Spiritu Sancto. Didacus Stell<sup>a</sup> in Luc. cap. 22. vers. 31. p. 280. col. 1. Edit. Antwerp. A. D. 1593. Ad Inquisitionis Hispaniæ decretum prorsus eliminatus, et summa fide repurgatus,



been *Hereticks* and *Heathens* too, not only by denying the *Godhead* of the *Son*, and by lifting him up above the other two *Persons*, but even by *sacrificing* to *Idols*, and a total *Apostasy* from the *Faith*, is (a thing so clear in the writings of *Platina* and *Onuphrius*, that 'tis) the *Confession* of the most *zealous* and *partial* *Asserters* of their *Supremacy*. I know that *Stella*, and those of the *Spanish Inquisition*, do at once confess this, and yet adhere to their *Position*, † That (with his *Colledge* of *Cardinals*) the *Pope* cannot erre, and is the *Head* of the *Church*. But *S<sup>t</sup> Hilary* of *Poictiers* was so offended at *Pope Liberius* his espousing the *Arian Heresie*, that he affirmed the true *Church* to have been then onely in *France*. \* *Ex eo inter nos tantum Communio Dominica continetur*. So ill success have they met withal, who have been *Flatterers* of the *Pope* or the *Court* of *Rome*.

† ubi supra, verbis immediate subsequentibus.

\* Hilar. Pictav. de Synodis, p. 187. & paulo post — Quisdam ex vobis firmissima fidei constantia intra communionem se mem continent, se à ceteris extra Gallicas abstinerunt. Idem. ib. p. 188.

To conculde this first *Instance* in the fewest words that I can use: Whosoever shall read at large (what I have time onely to hint) the many *Liberties* and *Exemptions* of the *Gallican Church*, and the published *Confessions* of *Poish* writers, for more then a thousand years together, touching the *Papal Vsurpations*, and *Right of Kings*, put together by *Goldastus* in three great *Volumes*; he will not be able to deny

deny, (let his present perswasion be what it will,) that the *Supremacy of the Pope* is but a *Prosperous Usurpation*, and hath this lying against it, that *'twas not from the beginning*.

Secondly, 'Tis true that for several Ages, the Church of Rome hath pretended to be *infallible*; as well incapable of error, as not erroneous. But from the beginning it was not so. For, (besides that *Infallibility* is one of God's peculiar and incommunicable Attributes,) where there is not *Omniscience*, there must be *Ignorance in part*; and where *Ignorance* is, there may be *Error*. That *Heresie* is *Error* in point of Faith, and that *Novatianism* is *Heresie*, all sides agree: And 'tis agreed by the *Champions of the Papacy it self*, (such as (a) *Baronius*, (b) *Pamelius*, and (c) *Petavius*,) that *Rome* it self was the *Nest* in which *Novatianism* was hatched; and not only so, but that there it continued from (d) *Cornelius* to *Celestine*, which wants not much of two hundred years. To pass by the *Heresies* of the *Donatists* and the *Arians*, (which strangely prosper'd for a time, and spread themselves over the world, the former over the *West*, the later over the *East*, and as far as the Breast of the *Pope himself*;) one would have thought that the Tenet of *Infallibility upon Earth* had been sufficiently prevented by the *Heresie* of the *Chiliasm*, wherewith the Primitive Church

(a) Baron. Tom. 2. An. 254. pag. 498, 499. & seq.

(b) Pamel. in Cyprian. Epist. 41. & 73.

(c) Petav. in Epiphani. ad Hæres. 59. quæ est Novatianorum, pag. 226.

(d) Onuph. in Notis ad Plat. in vitâ Cornelii, pag. 29. Col. 2. Vide Euseb. l. 6. & 7.

(e) Vide Bellar. Chronol. ad A.C. 1. 12. & Euf. Hist. Eccles. l. 3. c. 39.

Church her self (I mean the very *Fathers* of the Primitive Church, for the two first Centuries after Christ,) was not onely *deceiv'd* by *Papias*, who was a Disciple of *S<sup>t</sup> John*, but (for ought I yet learn) without the least *Contradiction* afforded to it. Nay the whole Church of God (in the opinion of *St. Austin* and *Pope Innocent the third*,) and for six hundred years together, (if (a) *Maldonate* the *Jesuit* may be believ'd) thought the Sacrament of *Eucharist* to have been necessary to *Infants*, as well as to men of the ripest Age: and yet (as *Maldonate* confesseth at the very same time,) it was so plain and so grosse an Error, that notwithstanding *St. Austin* did endeavour to confute the *Pelagians* by it, as by a *Doctrin* of Faith, and of the whole Church of God; yet the Council of Trent was of a contrary mind, and did accordingly in a Canon declare against it.

& Multorum seculorum usu, & Decreto Synodi Tridentinæ explicata necessariam illis non esse, sed ne docere quidem dari. (Sess. 21 c. 8. & Can. 4.) Musij; onti, A.C. 1596.) in Joh. 6. 53. p 717, 718, 719.

(a) (a) Non potest probari eum [i.e. Augustinum] existimasse hic de Eucharistia non agi, cum tam multis locis aliis probet ex hoc Johannis Testimonio, Eucharistiam etiam Infantibus esse necessariam; idque non ut opinionem suam, sed ut Fidei & Totius Ecclesie Dogma: ad refellendos Pelagianos dicat: & paulo post--- Missam facio Augustini & Innocentii primi sententiam, qua sexcentos circiter annos vixit in Ecclesia, Eucharistiam etiam Infantibus necessariam. Res jam ab Ecclesia, est, non solum necessaria, Maldonat. (Excus.

3. Pass we on to the Doctrine of *Transubstantiation*, which (if its Age may be measur'd by the very first date of its Definition,) may be allow'd to be as old as the *Lateran* & *Council*,

\* Cujus corpus & sanguis in Sacramento altaris sub speciebus Panis & Vini veraciter continentur, transubstantiatis Pane in corpus, & Vino in sanguinem, potestate

divina. Conc. Later. c. 1. In Synaxi sero Transubstantiationem definivit Ecclesia. Diu satis erat credere, five sub Pane consecrato, five quocunque modo adesse verum Corpus Christi. Erasmi. Anno: in 1. Cor. 7. Saltem ab annis 500 dogma Transubstantiationis sub Anathemate stabilitum, ut ait ipse Bellarminus de Eucharist. l. 3. c. 21. Cujus etiam confessionem videre est, l. 3. c. 23.

a Council held under Pope *Innocent* the Third; since whom are somewhat more then 400 years: But from the beginning it was not so. For besides that our Saviour, just as soon as he had said, *This is my Blood*, explain'd himself in the same Breath, by calling it expressly *the fruit of the Vire*, and such as *He would drink new in the Kingdome of God*, (*Mat. 26. 29. Mark. 14. 15.*) there needs no more to make the Romanists even *asham'd of that Doctrine*, then the *Concession of Aquinas*, and *Bellarmino's Inference* thereupon. (a) *Aquinas* so argues, as to imply it is *Impossible*, and imports a *Contradiction*, for one body to be locally in more places then one, and in all at once. But (b) *Bellarmino*, (at this) is so very angry, that in a kind of *Revenge* upon *Aquinas*, (though held to be the *Angelical Doctor*,) he needs will infer 'tis as *Impossible*, and equally implies a *Contradiction*, for any one body at once to be so much as *Sacramentally* in more Places then one. And therefore it cannot now be wonder'd concerning *Transubstantiation*, if so long ago as in the time of Pope *Nicolas* the Second, either the *Novelty* was not *forg'd* and *hammer'd out into the shape* in which we find it, or not at all understood by the *Pope Himself*. For one

a Corpus Christi non est eo modo in hoc Sacramento sicut Corpus in loco, quod suis Dimensionibus loco commensuratur; sed quodam speciali modo, qui est proprius huic Sacramento. unde dicimus, quod Corpus Christi est in diversis altaribus, non sicut in diversis locis, sed sicut in Sacramento.

Nullo enim modo Corpus Christi est in hoc Sacramento localiter, quia si esset, divideretur à seipso. Aquin. Oper. Tom. 12. Sum. part. 3. q. 75. art. 1. ad 3. p. 232. col. 2. et q. 76. art. 3. et 5. ex. Edit. Antwerp. 1612.

(b) Non posset esse unum Corpus localiter in duobus locis, quia divideretur à seipso, propterea nec esse posset sacramentaliter eadem ratione. Bellar. de Eucharistia, lib. 3. cap. 3. p. 511. Tom. 3. Controvers. ex Edit. Paris. A. C. 1620.

Bellar. de Eucharistia, lib. 3. cap. 3. p. 511. Tom. 3. Controvers. ex Edit.

Paris. A. C. 1620.

of the two is very clear by the famous (c) *Submission of Berengarius*, wherewith he satisfied the (d) *Synod* then held at *Rome*, (and in which were 113. Bishops,) though not at all unto a *Trans*, but rather a *Consubstantiation*. Which divers (e) *Romanists themselves* have not been able not to Censure, though it was pen'd by a (f) *Cardinal*, and approved of by a *Council*, and very glibly swallow'd down by the *Pope himself*.

(c) *Coetus est Berengarius publicè profite-  
ri, Panem & Vinum,  
quæ in altari ponun-  
tur, post consecrationem  
non solum Sacramen-  
tum, sed etiam verum  
Corpus & Sangui-  
nem Domini nostri  
Jesu Christi esse: &  
sensualiter non solum  
Sacramento, sed in ve-  
ritate manibus sacer-  
dotum tractari, frangi,  
& fidei dentibus  
alteri. Confer Floria-*

*cent. Histor. fragmenta à P. Pichro edit. inter Franc. Script. (Excus. Francof. A.C. 1596.) p.86.  
cum Lanfranc. lib. contr. Berengar. & Guitmund de Sacram. l. 1. & Alger. de Sacram. l. 1. c. 19. d. Sigon.  
de Regno Ital. l. 9. A. 1509. e Nisi sanè intelligas verba Berengarii, in majorem incidis Hæresin,  
quàm ipse habuit: & ideo omnia referas ad species ipsas, nam de Christi Corpore partes non facimus.  
Johan. Semeca Glosator in Gratian. de Consecrat. Dist. 2 cap. Ego Berengarius. (f) A Car-  
dinale, scil. Humberto Sylvæ Candidæ Episcopo. Guitmundus ubi supra.*

4. 'Tis very true that their withholding the *Cup of blessing* in the *Lord's Supper* from the *secular* part of their *Communicants*, hath been in practice little less then 400 years. But from the beginning it was not so. For in our Saviour's *Institution* we find it intended for (g) *every Guest*. *nis est mūtis* is the word, *Drink ye all of this Cup*. (Mat. 26. 27.) And S. Paul to the *Corinthians* (consisting most of *Lay-men*) speaks as well of their drinking the *mystical blood*, as of their eating the *Body of Christ*. (1 Cor. 11. 26, 27, 28, 29.) Nay 'tis confessed by learned *Vasquez* (as well as by

*g Concil. Constant.  
Can. 13. p. 88. in  
Ecclesiâ Latinâ 1000.  
amplius annis tenuit,  
ut tam Populo quam  
Clero in celebratione  
Massarum post mysteri-  
orum consecrationem  
seorsum Corpus & se-  
orsum Sanguis Domini  
præberetur. Cassan.  
Consult. 22. Vasq.  
cap. 3. Disp. 116. c. 3.*

n. 38. *Secundum antiquam Ecclesiæ consuetudinem, omnes sicut communicabant Corpore, ita communi-  
cabant & Sanguini, quod etiam adhuc in quibusdam Ecclesiis servatur. Aquinas in Comment.  
in Joh. 6.*

*Cassander, and Aquinas Himself, to be a Truth undeniable, That the giving of both Elements in the Roman Church it selfe, untill the time of Aquinas, did still continue to be in use.*

5. The Church of Rome for severall Ages hath restrain'd the holy Scriptures from the perusal of the People. But from the beginning it was not so. For Hebrew to the Jews was the Mother-Tongue, and in that 'twas read weekly before the People. It pleased God the New Testament should be first written in Greek, because a Tongue the most known to the Eastern world. And to the end that this Candle might not be hid under a Bushel, it was translated by St. Jerome into the † Dalmatick Tongue, by Bishop Vulphilus into the \* Gotbick, by St. Chrysostom into <sup>a</sup> Armenian, by Athelstan into Saxon, by <sup>b</sup> Methodius into Sclavonian, by Jacobus de Voragine into <sup>c</sup> Italian, by Bede and Wiclef into <sup>d</sup> English. And not to speake of the Syriack, Æthiopick, Arabick, Persian, and Chaldee Versions, (which were all for the use of the common people of those Countries,) the \* Vulgar Latine was then the Vulgar Language of the Italians, when the Old and New Testament were turn'd into it.

† Sixt. Senens. Bibl. thec. l. 4. 105.  
Hieron. in Epist. ad Sophron. Tom. 3.

\* Socrat. Hist. Eccles. lib. 4. c. 17. Niceph. Hist. Eccles. l. b. 11. c. 48. Bonav. Vulcan. in Præfat. de Liturg. & linguâ Getarum.

<sup>a</sup> Roccha in. Biblio. thecâ Vatican. p. 155. 157.

<sup>b</sup> Aventin. Annal. lib. 4.

<sup>c</sup> Sixt. Senens. Bibl. l. 4.

<sup>d</sup> Vide Authores citat. apud Breiew. Inqu. c. 26. p. 192.

\* Coufer Blond. Ital. Illustrata, in Marchia Trivisana, & Tinto de la Nobiltà di Verona, lib. 2. cap. 2. cum Hieronymi Temporibus apud Bellarm. de Script. Eccles. p. 104.



6. The *publique prayers* of the *Romanists* have been a very long time in an *unknowne Tongue*, (I mean *unknown* to the *common people*,) even as long as from the times of *Pope Gregory the Great*. *But from the beginning it was not so*. For 'tis as scandalously opposite to the *plain sense of Scripture*, as if it were done in a meer *despight* to the *14<sup>th</sup> Chapter* of the *first Epistle* to the *Corinthians*, especially from the *13* to the *17. vers.* Not to speake of what is said by the *Primitive Writers*: † *Aquinas* and *Lyra* do both confess upon the place, that the *common Service* of the Church in the *Primitive times*, was in the *comon language* too. And as the *Christians* of *a Dalmatia*, *b Habassia*, *c Armenia*, *d Muscovia*, *e Slavonia*, *d Russia*, and all the *Reformed parts* of *Christendom*, have the *Service of God* in their *vulgar Tongues*, so hath it been in *divers Places* by *f Approbation* first had from the *Pope himself*.

\* Οὐκ ἔστιν Ἑλλήνων  
Ἑλληνοὶς, οὐδὲ  
Ῥωμαῖοι Ῥωμαῖ-  
νοις, οὐδὲ πῶς ἐ-  
στίς τις ἐθνός  
καὶ μηδὲ τίς αἰσχύ-  
νη διὰ τὸ τοῦ εὐχρισ-  
τοῦ ἐσθῆ. Origen.  
contra Celsum (ex  
Edit. Hæschelii, Au-  
gustæ Vindelicorum,  
1605.) lib. 8. p. 414. †  
Cnm Aquinate &  
Lyzā confer Cajeta-  
nenum in 1 Cor. 14.  
sententia nostræ suf-  
fragantem.

a Angelus Roccha in  
Bibl. Vatic. p. 157.

*b* Biblioth. Vet. Patrum, Tom 5. p. 55. c Bellonius in Observ. l. 3. cap. 12. & Vitricius in Hist. Orient. cap. 79. Brocardus non nulli in sua Descriptione Terræ Sanctæ. d d Possevinus de Reb. Mofc. p. 4. And. Thvetus Conf. l. 19. c. 12. e Bapt. Palat. de rar. Scrib. Ang. Roccha Biblioth. Vatic. p. 162. f Avenrin. Annal. l. 4. Æneas Sylvius in Hist. Bohem. cap. 13. Concil. Bin. Tom. 3. p. 990. Vide etiam Decret. l. 1. Tit. 31. cap. 14. et quicquid Authorum videre est in Brevev. Inq. 26.

7. Another Instance may be given in their *Prohibiting of Marriage to men in Orders*, which is deriv'd by some from the third<sup>a</sup> Century after Christ; by <sup>b</sup> others from the eighth; and

a Nempe à Papi Ca-  
l-xio, qui floruit A.D.  
110. Con/ule Thu-  
anum, in l. 35. p. 305.  
b Bishop Hall, 3. E-  
pist. 2. Decad.





8. I shall conclude with that Instance to which our Saviour in my Text does more peculiarly allude; I mean the *Liberty of Divorce* betwixt Man and Wife, for many more Causes than the Cause of Fornication. For so I find it is<sup>k</sup> decreed by the Church of Rome, with an *Anathema* to all that shall contradict it. But from the Beginning it was not so. For 'tis as opposite to the will of our Blessed Saviour revealed to us without a Parable, (in the next verse after my Text) as if they meant nothing more, than the opening of a way to rebel against him. For besides that in the Canon of the Council at Trent, a Divorce quoad <sup>Totum</sup> <sup>Totum</sup> ob multas Causas was decreed to be just in the Church of Rome, although our Lord had twice confin'd it to the Sole Cause of Fornication, (Matth. 5. 32. & 19. 9.) And besides that the word *Totum* was constantly retained in<sup>l</sup> four Editions, (particularly in That, which had the Care and Command of Pope Paul the Fifth,) Let it be granted that the Council did mean no more, than a meer Sequestration from Bed and Board, to endure for a certain or uncertain time; and not an absolute Dissolution of the Conjugal Knot; yet in the Judgment of Chemnitius, yea and of Maldonat Himself, (who was as learned a Jesuite as that Society ever had,) it would be opposite (even so) to the

<sup>k</sup> Siquis dixerit Ecclesiam errare, cum ob multas Causas separationem inter conjuges quoad totum, seu quoad cohabitationem, ad certum incertumve tempus, fieri posse decernit, Anathema sit. Concil. Trident. Sess. 24. Can. 8. p. 411. Edit. Bin. Tom. 9. Paris.

<sup>l</sup> Scilicet. (præter Edit. jam nominatam) Edit. Col. Agrip. Tom. 4. part. 2. p. 332. Sum. Concil. Edit. Franc. Longii à Coriolano, Antwerp. A. C. 1623. p. 1024. Item Concil. General. Pauli Quinti Auctorit. Edit. Romæ, A. C. 1628. Tom. 4. p. 273.

in Si ob aliam Causam  
quàm ob Fornicationem  
dimiserit, quamvis  
aliam non duxerit,  
mæchatur; quia ux-  
orem suam mæchari  
facit. Maldonat. (ex-  
cuf. Mogunt. A. D.  
1624.) in Matth.  
19. 9. p. 392.

n Atqui in Pontificia  
illâ Separatione (ac-  
pe à Toro & Mensâ,  
ad certum incertum-  
ve tempus,) Vincu-  
lum Conjugii multis  
& variis modis solvi-  
tur & dirumpitur.  
Nam ad Vinculum  
Matrimonii pertinent  
he sententiæ.

Et adhærebit Uxori  
sux. Faciamus ei  
adjutorium quod sit  
coram ipso. Mu-  
lier non habet potestatem sui Corporis, sed vir. Iterum convenite, ne tentet vos Satan  
propter Incontinentiam vestram. Non sunt Duo, sed una Caro. Et ipsum Matrimonium definitur,  
Individuâ vitæ consuetudine. Hæc vero vincula Conjugii in Pontificiâ separatione, quoad To-  
rum et Cohabitationem solvantur et dirumpuntur. Homines igitur, contra Decretum Divinitatis, se-  
parant, quod Deus conjunxit. Chemn. r. in Exam. Concil. Trident. (Excuf. Genev. A. D. 1634.)  
P. 437.

the Law of Christ. For he<sup>m</sup> who putteth away his  
Wife for any Cause whatsoever, besides the Cause  
of Fornication, commits Adultery (saith the Fe-  
suit) even for this very reason, because he makes  
Her commit it, whom he unduly putteth away.

"Nay, Chemnitius saith farther; That the Papal  
Separation from Bed and Board, is many wayes a  
Dissolution of the Conjugal Tye. Nor does he con-  
tent himself to say, or affirm it only, but by a  
Confluence of Scriptures does make it good, That  
against the Command of our blessed Saviour  
(in the verse but one before my Text,) That  
which God hath joyned together, the men of  
Rome do put asunder.

By these and many more Corruptions in  
point of Practice and Doctrine too, which  
were no more then Deviations from what had  
been from the Beginning, and which the  
learned'st Sons of the Church of Rome have  
been forced to confess in their publick writings;  
the awakened part of the Christian world were  
compell'd to look for a Reformation. That  
there was in the See of Rome the most abomi-  
nable Practice to be imagin'd, we have the  
liberal

liberal ° Confession of zealous Stapleton himself ; and of those that have published their Penitentials . We have the published Complaints of *Armacbanus* , and *Grostead*, and *Nicolas de Clemangis*, *Fobnos Hus*, and *Ferome of Prague*, Chancellor *Gerson*, and *Erasmus*, and the Arch-bishop of *Spalato*. *Ludovicus Vives*, and *Cassander*, who are knowne to have died in the same Communion, did yet impartially complain of some Corruptions. ° *Vives* of their Feasts at the Oratories of Martyrs, as being too much of kin unto the Gentiles Parentalia, which in the judgment of *Tertullian* made up a species of Idolatry. And *Cassander* ° confesses plainly, that the Peoples Adoration paid to Images and Statues , was equal to the worst of the ancient Heathen. ° So the buying and selling of Papal Indulgences and Pardons ( 'tis a little thing to say of Preferments too ) was both confest and inveigh'd against by Popish Bishops in *Thuanus*.

o *Vix ullam peccatum cogitari potest, (sola Haeresi excepta) quo illa sedes turpiter maculata non fuerit, maxime ab Ann: 800.* Staplet. Oper. Tom. 1. Cont. 1. q. 5. art. 3. pag. 597. excus. Par. 1620.

p Consulte Canonas Penitentiales Romanos, Bedæ, Rabani Mauri, &c. cum notis Antonii Augustini, Archiep. Scopi Tarraconensis, Excus. Venetiis, 1584.

q *Ludov. Vives in St. August. de Civit. Dei, l. 8. c. 27.*

r *Parentatio Mortuæ species est Idololatriæ, quoniam & Idololatria Parentationis est species.* Tertul. de Spectac. cap. 12.

s—*Ita ut ad Summam adorationem, quæ vel à Paganis suis simulacris exhiberi consuevit, & ad extremam vanitatem quam Ethnici in suis simulacris exorant, non ita ad miseriam, nil à nostris reliqui saluum esse videatur.*

t *Thuan. l. 25. pag.*

*Geo. Cassander in Consult. de Imag. & Simulacris mibi pag. 175, 176. 760, &c.*

Now if with all their Corruptions in point of Practice, which alone cannot justifie a People's Separation from any Church, (though the Cathari and the Donatists were heretofore of that opinion,) we compare their Corruptions of Doctrine too, and that in matter of Faith, (as hath

hath been shewed,) Corruptions *intrenching on Fundamentals*; it will appear that That door which was open'd by *us* in our first Reformers, was not at all to introduce, but to let out \*Schism. For the *schism* must needs be *Theirs* who give the Cause of the Separation, not *Theirs* who do but separate when Cause is given. Else S. Paul had been to blame, in that he said to his *Corinthians*, Come ye out from among them, and be ye separate. (2 Cor. 6. 17.) The actual Departure indeed was *Ours*, but *Theirs* the causal; (as our immortal Arch-Bishop does fitly word it.) we left them indeed when they thrust us out; (as they cannot burgo whom the Devil drives;) But in propriety of speech, we left their Errors, rather than *Them*. Or if a Secession was made from them, 'twas in the very same measure that they had made one from Christ. (Whereas they, by their Hostilities and their Excommunications, departed properly from *us*, not from any Errors detected in *us*. And the *wo* is to them by whom the offence cometh, (Matth. 18. 7.) not to them to whom 'tis given. If when England was in a Flame by Fire sent out of Italy, we did not abstain from the quenching of it, until water might be drawn from the River Tiber; it was because our own Ocean, could not only do it sooner, but better too; that is to say (without a Figure,)

\* De Hildebrando in hæc verba sententiam ferunt Episcopi Germanici qui Concilio Wormatiensi interfuerunt. Dum prophanis studet Novitatibus, dum magis amplo quam bono nomine delectaris, dum inaudita Elatione distenderis, velut quidam Signifer Schismatis, omnia membra Ecclesie superbia crudelitate & crudeli superbia lacerasti; flammæque Discordie quas in Romana Ecclesia diris factionibus excitasti, per omnes Ecclesias Italie, Gallie, & Hispanie, furiali dementia sparsisti. — Per gloriosæ tuæ Decreta (quod sine lachrymis dici non potest) Christi ferè nomen perit. Imperial. Statut. à Goldasto edit. Tom. 1. p. 47.

It did appear by the *Concession* of the most learned *Popish Writers*, that particular Nations had still a power to purge themselves from their *corruptions*, as well in the *Church*, as in the *State*, without leave had from the *See of Rome*; and that 'twas commonly put in practice above a thousand years since. † It did appeare that the *Kings of England* (at least as much as those of *Sicily*,) were ever held to be 'Αυτοκρατορ, and that by the *Romanists themselves*, until by gaining from *Henry the First*, the *Investiture of Bishops*; from *Henry the Second*, an *Exemption of the Clergy* from *Secular Courts*, and from *ease King John*, an unworthy *Submission* to *forreign Power*; the *Popes* became strong enough to call their strength the *Law of Justice*. And yet their *Incroachments* were still oppos'd, by the most pious and the most learned in every Age. Concerning which it were

† Ex eo quo Willielmus Normannia Comes Terram illam debellando sibi subegit, Nemo in eâ Episcopus vel Abbas ante Anselmum factus est, qui non primo fuerit Homo Regis, ac de manu illius Episcopatus vel Abbatia Investituram per dationem Virga Pastoralis suscepit, &c. Eadmerus Monach. Cant. in Praef. ad Hist. Nov. pag. 2.

Sed nec ex eo solum tempore mos hic obtinuit, Nam ante Normanorum etiam adventum hic asitissimus, ut maiorum Gentium Antiquitates sacri, Episcopi nimirum & Canobiarum (qui adtem in Clientela Regia) à Sacris Ecclesiasticis Corporibus electi, quos sapienter etiam spretois omnino Corporum Sacrorum Suffragiis, in Aula designati, Anuli & Baculi Pastoralis, sive Pedis traditione, in Dignitate Possessionem à Regibus nostris, iure avito nixi, mitterentur. Joh. Selden. in suis ad Eadmer. Notis et Spicilegio, p. 142. Huius rei exemplum videre est apud G. Malmesburiensem de Gestis Regum, lib. 2. cap. 8. Quia et illud aliquando videtur dignius quod hoc in loco notetur. Pontifici Hildebrando Fidelitatis Juvamentum, à Guilielmo Normanno, exigenti, Guilielmum Regem respondisse — Fidelitatem facere non volo, quia nec ego promisi, nec Antecessores meos Antecessoribus tuis id fecisse comperi. Baron. Ad An. 1076. Guilielmus Rufus professus est, Quod nullus Archiepiscopus aut Episcopus Regni sui, Curia Romanæ vel Papæ subellet. Matth. Paris. Hist. An. 1094. Videtur etiam Imperatores, et Reges Galliarum, iura sua offerentes, apud Othonem Frisingensem, Sigibertum, eosque maxime Historicos qui Res Henrici Quarti Imperatoris, et ejusdem nominis Primi Regis Anglorum conscripsere. Inprimis verò Sigonium de Reg. Ital. l. 4, 9, 10, et 11. Baron. Tom. 11. A. C. 1077. Cherubinum de Narhis in Bullarii Tom. 1. p. 16. et 17. Bin. Concil. Tom. 3. part. 1. in Urbano, Calixto, et Paschali Secundis. Renatum Choppinum de Dominio Franciæ, l. 1. tit. 1. sect. 6, &c. Et de Sacra Politia, l. 1. tit. 7. Sect. 27, et 23. ad hæc, Theodor. Balsamon. Patriarch. Antioch. in Concil. Chalced. Can. 4. Joh. Naucler. Chronograph. Gener. 39. et H. Mutium Chron. German. 13.

α Οὐτως αὐτὸς καὶ  
 τὸν Ἰω' Εὐαγγελ. &c  
 Justin. Novel. Const. 131. cap. 2. Vide etiam  
 de mandatis  
 Principum, Tit. 4.  
 Novel. 17. c. 7 & 11.  
 (b) Evagr. l. 3. c. 14.  
 in Mag. Biblioth.  
 Vet. Patr. Tom. 6.  
 Part. 2. p. 655.  
 (c) Sigon. de Reg.  
 Ital. li. 4. ad A.C. 801.  
 & Eginhard in vit.  
 Car. Mag. & Baron.  
 Annal. Tom. 9. ad  
 A.C. 801. p. 542. ad  
 545. & Tom. 10.  
 ad A.C. 845. p. 34.  
 Ecul. Colon. Agrip.  
 1609.  
 d. Edward the Con-  
 fessor, William 1. H. 1.  
 H. 3. Edw. 1. Edw. 2.  
 Edw. 3. R. 1. 2. Hen.  
 4. H. 5. H. 6. Edw. 4.  
 Rich. 3. Hen. 7. H. 8.  
 for all which at large,  
 See Coke's Reports,  
 par. 5. fol. 11. Caudrey's  
 Case, or De Jure Re-  
 gis Ecclesiastico.  
 'Ο Κασιλάς ἐστὶν  
 ἀδελφὸς ἔχει ἐπι-  
 σκοπὸν εἰς μητροπόλιν ἄγειν καὶ διατερεῖν ἐκ τῆς ἀρχαίας μητροπόλεως, ὁ αὐτὸς ἐκείνης  
 Αρχιερεὺς διατερεῖν, καὶ ἐκ τοῦ ἐπισκόπου καὶ μητροπολίτης κατασκευάζειν, Balsam. in Conc. Carth.  
 Can. 16.

\* Τὸν αὐτὸν τοὺς Καν.  
 συντηροῦντας Ἐπι-  
 σκοποι ἔχουσιν τὰ  
 ἀρχαία τῆς πατρὸς  
 καὶ τῆς 'Ρώμης 'Εκκλησίας, διὰ τὸ ἵδ' αὐτὴν εἶναι 'Ρώμην. Concil. Constantinop. Oecum.  
 m. 2. Can. 1. 'Ρώμης Πάτρις καὶ ἀρχαίαν ἵδ' πατρὸς καὶ ἱερὸν, ἀρχιεπισκοπὴν, Καταμενομένην  
 τῆς ἑκείνης 'Ρώμης διὰ τὴν τῶν ἐκείνης διασπίλοιον. Justinian. Imp. Novel. Const. 131. c. 2.

easie to give a satisfactory account, if it were  
 comely for a *Sermon* to exceed the limits of an  
*hour*. In a word, it did appear from the  
*Code and Novels of Justinian*, from the  
*Novels* set out by the Emperour *Zeno*, from  
 the practice of *Charles the Great*, (which  
 may be judged by the *Capitulars* sent abroad  
 in his Name,) from the designs and endeavours  
 of two late Emperours, *Ferdinand the First*,  
 and *Maximilian the Second*, from all the com-  
 mended *Kings of Judah*, from the most pious  
 Christian Emperours as far as from *Constan-*  
*tine the Great*, and from many *Kings of England*  
 in *Popish times* too; that the worke of *Refor-*  
*mation* belong'd especially to them in their feve-  
 ral Kingdoms. And this is certain; that neither  
*Prescription* on the *Pope's* side, nor *Discontinu-*  
*ance* on the *Kings*, could add a *Right* unto the  
 one, or any way lessen it in the other. For it im-  
 plies a contradiction, that what is *wrong* should  
 grow *right*, by being *prosperous* for a longer or  
 shorter season.

Had the *Pope* been contented with his  
 \* *Primacy of Order*, and not ambitiously af-

fectect



sected a Supremacy of Power, and over all other Churches besides his own; we never had cast off a Yoke, which had never been put upon our Necks: And so 'tis plain that the Usurper did make the Schisme. If Sacrilege any where, or Rebellion, did help reform Superstition; That was the Fault of the Reformers, not at all of the Reformation; nor of all Reformers neither. For the most that was done by some, was to write after the Copy which had been set them in my Text, by the Blessed Reformer of all the World; which was so to reform, as not to innovate, and to accommodate their Religion to what they found in the Beginning.

Nay, if I may speak an Important Truth, (which being unpassionately consider'd, and universally laid to heart, might possibly tend to the Peace of Christendom;) seeing it was not so much the Church as the Court of Rome, which proudly trod upon Crowns and Scepters, and made Decrees with a \* non obstante to Apostolical Constitutions, or whatsoever had been enacted by any Authority whatsoever, (the Commandments of Christ being not excepted;)

\* Apostolica Potestate de-laramus et definimus, et ab omnibus, iudicari debere mandamus atque statuimus, decernentis irritum et inane, si quid secus à quoquam quacunque Dignitate,

Auctoritate, et Potestate predicto contrigerit indicari. Non obstantibus Constitucionibus et Ordinacionibus Apostolicis, aliisque in contrarium factis. Quibuscunque. Vide Bussam Pii-quarti, Concil. Bin. Edit. Paris. Tom. 9. p. 444. Licet Christus post Carnam instituerit, et suis Discipulis administrare sub utraque specie Panis et Vini hoc venerabile Sacramentum, tamen hoc non obstante, &c. Licet in Primitiva Ecclesia huiusmodi Sacramentum reciperetur à Fidelibus sub utraque specie; postea à consuetudine sub utraque, et à sacris canonibus sub specie Panis suscipiatur. Concil. Constant. B.N. Tom. 3. Part. 2. Sess. 13. p. 880. excus. Colon. Agrippinae, 1618.

† ibi (i. e. Spira, ubi erat conventus ordinum Imperii,) Decretum factum est, ut Edictum Wormaticense observaretur contra Renovatores, ut omnia in integrum restituantur. Contra hoc Edictum solennis fuit Protestatio, April: 16. A. D. 1529. & hinc ortum pervulgatum illud nomen Protestantium. Sethus Calvis. in Chron. ad A. C. 1529. Lutherus impulit Johannem Saxonie Secretarium, aliosque Principes Germanicos protestari contra Decretum Ratisbonae & Spira de Religione facta. unde Nomen Protestantium crevit. Cluverius ad A. C. 1529. p. 705.

we originally departed with higher Degrees of Indignation, from the Insolent Court, then Church of Rome. Nor protested we so much against the Church, (though against the Church too,) as against the cruel Edict first made at Worms, and after cruelly re-enforced at Spire and Ratisbone, for the confirming of those 1 Corruptions from which the 2 Church was to be cleans'd. To the 1 former we declar'd a Vatinian Hatred; but to the 2 later of the two, we have the Charity to wish for a Reconcilement. That we who differ upon the way in which we are walking towards Jerusalem, may so look back on the beginning from whence at first we set out, (and from which our Accusers have foully swerv'd,) as to agree in our Arrival at the same Journey's end.

But God forbid that our Love to the Peace without, should ever tempt us to a loss of the Peace within us. God forbid we should return with the Dog to his vomit, or with the Sow in the Hebrew Proverb (which is cited by St. Peter in his Epistle,) to her wallowing in the mire. When I wish for a Reconcilement, I do not mean by our Compliance with any the least of their Defilements, but by their Harmony with us in our being Clean.

2 Pet. 2. 22.

On this \* Condition and Supposal; Our Church is open to receive the bitterest Enemies of our Church. Our Armes are open to embrace them, with Love and Honour. Our Hearts and Soules are wide open in fervent Prayers and Supplications to the God of Purity and of Peace, that ( in his own good time ) he wil bind up the Breaches, and wipe off the stains, and raise up the lapsed Reputation, of his divided, defiled, disgraced Spouse; And all for the Glory, as well as Merits, of the ever-blessed Bridegroome of all our Soules,

To whom, with the Father, in the Unity of the Spirit, be ascribed by us, and by all the World.

Blessing, and Glory, and Honour, and Power, and Wisdom, and Thanksgiving, from this time forwards for evermore.

\* Ab Ecclesiâ Romanâ non alio discessimus animo, quàm ut, si correctâ ad Priorem Ecclesiâ formam redeat, nos quoque ad illam revertamur, & Communionem cum illâ in suis porro cœtibus habeamus. Apud Grot: Discus. p. 14. & apud ipsum Zanch. in Confess. Art. 19. p. 157.

FINIS.

On the 1st of June 1861, I left  
the city of New York, and  
went to the city of  
Washington, D. C. I  
arrived there on the 2nd of  
June, and remained there  
until the 10th of June, when  
I left for the city of  
Richmond, Va. I arrived  
there on the 11th of June,  
and remained there until  
the 15th of June, when  
I left for the city of  
Charleston, S. C. I arrived  
there on the 16th of June,  
and remained there until  
the 20th of June, when  
I left for the city of  
Savannah, Ga. I arrived  
there on the 21st of June,  
and remained there until  
the 25th of June, when  
I left for the city of  
Augusta, Ga. I arrived  
there on the 26th of June,  
and remained there until  
the 30th of June, when  
I left for the city of  
Macon, Ga. I arrived  
there on the 1st of July,  
and remained there until  
the 5th of July, when  
I left for the city of  
Waycross, Ga. I arrived  
there on the 6th of July,  
and remained there until  
the 10th of July, when  
I left for the city of  
Tallahassee, Fla. I arrived  
there on the 11th of July,  
and remained there until  
the 15th of July, when  
I left for the city of  
Gainesville, Tex. I arrived  
there on the 16th of July,  
and remained there until  
the 20th of July, when  
I left for the city of  
Austin, Tex. I arrived  
there on the 21st of July,  
and remained there until  
the 25th of July, when  
I left for the city of  
San Antonio, Tex. I arrived  
there on the 26th of July,  
and remained there until  
the 30th of July, when  
I left for the city of  
Dallas, Tex. I arrived  
there on the 1st of August,  
and remained there until  
the 5th of August, when  
I left for the city of  
Fort Worth, Tex. I arrived  
there on the 6th of August,  
and remained there until  
the 10th of August, when  
I left for the city of  
El Paso, Tex. I arrived  
there on the 11th of August,  
and remained there until  
the 15th of August, when  
I left for the city of  
Phoenix, Ariz. I arrived  
there on the 16th of August,  
and remained there until  
the 20th of August, when  
I left for the city of  
Tucson, Ariz. I arrived  
there on the 21st of August,  
and remained there until  
the 25th of August, when  
I left for the city of  
Yuma, Ariz. I arrived  
there on the 26th of August,  
and remained there until  
the 30th of August, when  
I left for the city of  
San Diego, Cal. I arrived  
there on the 1st of September,  
and remained there until  
the 5th of September, when  
I left for the city of  
Los Angeles, Cal. I arrived  
there on the 6th of September,  
and remained there until  
the 10th of September, when  
I left for the city of  
San Francisco, Cal. I arrived  
there on the 11th of September,  
and remained there until  
the 15th of September, when  
I left for the city of  
Portland, Ore. I arrived  
there on the 16th of September,  
and remained there until  
the 20th of September, when  
I left for the city of  
Seattle, Wash. I arrived  
there on the 21st of September,  
and remained there until  
the 25th of September, when  
I left for the city of  
Tacoma, Wash. I arrived  
there on the 26th of September,  
and remained there until  
the 30th of September, when  
I left for the city of  
Olympia, Wash. I arrived  
there on the 1st of October,  
and remained there until  
the 5th of October, when  
I left for the city of  
Vancouver, B. C. I arrived  
there on the 6th of October,  
and remained there until  
the 10th of October, when  
I left for the city of  
Victoria, B. C. I arrived  
there on the 11th of October,  
and remained there until  
the 15th of October, when  
I left for the city of  
Nanaimo, B. C. I arrived  
there on the 16th of October,  
and remained there until  
the 20th of October, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 21st of October,  
and remained there until  
the 25th of October, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 26th of October,  
and remained there until  
the 30th of October, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 1st of November,  
and remained there until  
the 5th of November, when  
I left for the city of  
Langley, B. C. I arrived  
there on the 6th of November,  
and remained there until  
the 10th of November, when  
I left for the city of  
Abbotsford, B. C. I arrived  
there on the 11th of November,  
and remained there until  
the 15th of November, when  
I left for the city of  
Mission, B. C. I arrived  
there on the 16th of November,  
and remained there until  
the 20th of November, when  
I left for the city of  
Coquitlam, B. C. I arrived  
there on the 21st of November,  
and remained there until  
the 25th of November, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 26th of November,  
and remained there until  
the 30th of November, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 1st of December,  
and remained there until  
the 5th of December, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 6th of December,  
and remained there until  
the 10th of December, when  
I left for the city of  
Langley, B. C. I arrived  
there on the 11th of December,  
and remained there until  
the 15th of December, when  
I left for the city of  
Abbotsford, B. C. I arrived  
there on the 16th of December,  
and remained there until  
the 20th of December, when  
I left for the city of  
Mission, B. C. I arrived  
there on the 21st of December,  
and remained there until  
the 25th of December, when  
I left for the city of  
Coquitlam, B. C. I arrived  
there on the 26th of December,  
and remained there until  
the 30th of December, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 1st of January,  
and remained there until  
the 5th of January, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 6th of January,  
and remained there until  
the 10th of January, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 11th of January,  
and remained there until  
the 15th of January, when  
I left for the city of  
Langley, B. C. I arrived  
there on the 16th of January,  
and remained there until  
the 20th of January, when  
I left for the city of  
Abbotsford, B. C. I arrived  
there on the 21st of January,  
and remained there until  
the 25th of January, when  
I left for the city of  
Mission, B. C. I arrived  
there on the 26th of January,  
and remained there until  
the 30th of January, when  
I left for the city of  
Coquitlam, B. C. I arrived  
there on the 1st of February,  
and remained there until  
the 5th of February, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 6th of February,  
and remained there until  
the 10th of February, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 11th of February,  
and remained there until  
the 15th of February, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 16th of February,  
and remained there until  
the 20th of February, when  
I left for the city of  
Langley, B. C. I arrived  
there on the 21st of February,  
and remained there until  
the 25th of February, when  
I left for the city of  
Abbotsford, B. C. I arrived  
there on the 26th of February,  
and remained there until  
the 30th of February, when  
I left for the city of  
Mission, B. C. I arrived  
there on the 1st of March,  
and remained there until  
the 5th of March, when  
I left for the city of  
Coquitlam, B. C. I arrived  
there on the 6th of March,  
and remained there until  
the 10th of March, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 11th of March,  
and remained there until  
the 15th of March, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 16th of March,  
and remained there until  
the 20th of March, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 21st of March,  
and remained there until  
the 25th of March, when  
I left for the city of  
Langley, B. C. I arrived  
there on the 26th of March,  
and remained there until  
the 30th of March, when  
I left for the city of  
Abbotsford, B. C. I arrived  
there on the 1st of April,  
and remained there until  
the 5th of April, when  
I left for the city of  
Mission, B. C. I arrived  
there on the 6th of April,  
and remained there until  
the 10th of April, when  
I left for the city of  
Coquitlam, B. C. I arrived  
there on the 11th of April,  
and remained there until  
the 15th of April, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 16th of April,  
and remained there until  
the 20th of April, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 21st of April,  
and remained there until  
the 25th of April, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 26th of April,  
and remained there until  
the 30th of April, when  
I left for the city of  
Langley, B. C. I arrived  
there on the 1st of May,  
and remained there until  
the 5th of May, when  
I left for the city of  
Abbotsford, B. C. I arrived  
there on the 6th of May,  
and remained there until  
the 10th of May, when  
I left for the city of  
Mission, B. C. I arrived  
there on the 11th of May,  
and remained there until  
the 15th of May, when  
I left for the city of  
Coquitlam, B. C. I arrived  
there on the 16th of May,  
and remained there until  
the 20th of May, when  
I left for the city of  
Port Moody, B. C. I arrived  
there on the 21st of May,  
and remained there until  
the 25th of May, when  
I left for the city of  
Richmond, B. C. I arrived  
there on the 26th of May,  
and remained there until  
the 30th of May, when  
I left for the city of  
Surrey, B. C. I arrived  
there on the 1st of June, and



